

THE
Testimony of JESUS
REVIV'D,
Respecting the TRINITY.

Presented to the View
Of Believing Christians.

By JOHN HAYDON.

Aged 72. 1724.

Having lived to See and Experience much of the Vanity of this World, and Vexation of Spirit therein.

In an Age, wherein the Scripture and Christian Religion, is Mixed with, Corrupted and Perverted by, Paganish Antichristian Phylosophy, their Morals, Physicks, and Metaphysicks, concerning GOD, his WORD and WORKS.

Unless thy Law had been my Delight, I had perished in mine Affliction. Psal cxix. 92.

This is my Comfort in my Affliction, thy Word hath quickened me. Verse 50.

L O N D O N,

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THE
TENTH OF JESUS
REVISED

REPORTING THE TENTH

OF BLESSING CHILDREN

JOHN H. HODGSON

1874

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To the Reader

TO THE
Christian Reader.

Considering the many Errors that do abound both in Principle and Practice, and the Opposition I have met with, where I expected more Comfort; has cost me much Time and Pains in Searching of the Holy Scriptures, to Find out Truth, and to Discern between Truth and Falshood for my Establisment

And having but a weak Memory, have writ much, and always had a willing Mind to Communicate to others, what the Lord hath freely given to me for their Edification, Jude v. 20. and being but of a weak Capacity for a work of this Nature, have made some Trial to find a faithful Friend to my Assistance, but to no Purpose, so that I find that Scripture

made good, Prov. xx. 6. A Faithful Friend who can find? But am willing to do something after the best Manner I can, in the Vindication of Truth, as the Lord shall assist me, against Paganish Antichristian Error and Heresy, which is contrary to Christ and his Word.

Do not Censure before you Read, but Read and Try by the Holy Scripture; then judge Righteously and Conscientiously, according to Truth.

And if thou perceivest any Weakness in the Author, let his good Intentions supply that Defect, and let not Truth suffer thereby, for that will commend its self in every Man's Conscience in the Sight of God.

And that it may do so in thee, Christian Reader, is my hearty desire.

JOHN HAYDON.

CHAP.

CHAP. I.
Concerning GOD.

O R,

ÆLOHIM.

OUR *English* Words GOD and LORD, in common use among us, they are not *Original Hebrew Names*, but *Paganish Equivocal Names*, that are given also to *Idols*, as to the *true God*; and by this means many are kept in *Blindness* and *Ignorance*, and from the Knowledge of JEHOVAH ÆLOHIM, in the *Holy Scripture*, and of the true meaning thereof, and of the *Doctrine* of the TRINITY in UNITY, and the ESSENTIAL DIVINITY of CHRIST contained therein.

For as the *Hebrew Name* JEHOVAH in the singular Number, is a Name of *Being* or *Essence*, *Infinity*, *Eternity* and *Unity*, setting forth the *Divine Being* as such, from whom all other *created Beings* have their *Beings* communicated unto them. And this Name JEHOVAH is never given to any Creature in the *Holy Scripture*; but this Name JEHOVAH is ascribed to the FATHER, and to the SON

SON, and to the HOLY SPIRIT; which Name, the superstitious *Jews*, and others from them, will not *pronounce*, lest thereby they should acknowledge CHRIST to be JEHOVAH, and so *equal* in *Essence* with the FATHER, though it be so often *Written* in the *Old Testament*, and many times in one *Chapter*, as about eleven times in *Gen. ii.*

So also the Name *ÆLOHIM*, in the plural Number, comprehending the *Doctrine* of the TRINITY of PERSONS, as the other doth their UNITY of ESSENCE. Here the corrupt *Jews* will not own the *Plurality* of this *Word*, nor other *Unitarians* with them, who deny the *Doctrine* of the Trinity in *Unity*, and *Equality* of *Essence*, and the *Essential Divinity* of CHRIST, and apply this Name *Ælohim*, to the FATHER only, by way of *Superiority* and *Supremacy*, as Kings say, *We will and command*. And as before, the Name GOD doth not give a clear *Idea* of the True GOD, or *ÆLOHIM*, in *Father*, *Son* and *Holy Spirit*, but is *Equivocal* given also to *False Gods*, and so leaves Men in *Blindness* and in *Ignorance*, and so are easily drawn away by *Philosophy* and vain *Deceit*, by the *Cunning* and *Slight* of Men; and by their *Philosophical* and *Metaphysical* *Notions* that God is a *Spirit*, without *Body*, *Parts* and *Passions*; and so some deny the *Essential Divinity* of Christ, because

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because he had a *Body, Parts, and Passions* after his *Incarnation*; though he did *Pre-exist*, and was *God and Man before*, and had a *Spiritual Body*, under the *Former Dispensation*. and the *World* was made by *Jesus Christ*. But of this afterward.

CHAP. II.

Concerning the Word of Christ.

SOME will have the *Old Testament* to be the *Word of God*, i. e. of the *Father*; and not to be the *Word of Christ the Son*. Some are for a *New Testament Christ*. A *New Testament Mediator*. A *New Testament Covenant*. A *New Testament Law*, and a *New Testament Gospel*, a *New Testament Faith*, and so reject *Christ* and all his *Offices*, his *Law*, and his *Gospel* in the *Old Testament*. Some are for one *Translation* of the *Bible*, some for another, as they have pass'd thorough various *Hands*, *Greeks*, *Romans*, *Arians*, *Socinians*, *Papists*, every *Party* making them subject to their own *Notions*; by *Alterations*, *Additions*, and *Subtractions*, and by *Tropical*, *Allegorical* and *Metaphorical Evasions*; making

4 Of God's Works. Chap. 13.

ing themselves wiser than God, and those Holy Penmen that writ them, as they were moved by the Spirit of Christ; and so bring that Judgment upon themselves, Rev. xxii. 18, 19.

But Blessed be God, we have a Standard, a more sure Word of Prophecy, the Original Hebrew, to try all Translations, and all Opinions by.

CHAP. II.

CHAP. III.

Concerning the Works of GOD.

OR,

ÆLOHIM.

In Father, Son, and Holy Ghost.

THESE are many ways perverted; some will have this World created out of a Chaos, or first Matter; when the Holy Scripture says, they were created by Ælohim, out of nothing, as the Word Create doth signify. By the Word of his Pomer. Heb. xi. 3.

I shall take but little Notice of the many Fictions of Pagans, about the Eternity of the

Chap. 3. Of God's Works. §

the *World*. Others about many *Worlds*. And the *World* being made by *Angels*, &c. By which many are *Deluded*, to slight the *Scripture Revelation*.

Some will have the whole *Creation* to be finished in *Six Days*, (perverting the *Scriptures*) and no **SEVENTH DAY SABBATH** CREATED; nor any *Spiritual Work* done thereon, nor *Blest*, nor *Sanctified* more than other *Days*. And so make every *Day* alike.

Some turn *Gen. II. 1, 2, 3.* (wherein is the **INSTITUTION** of the **SABBATH**) into an *Allegory*, or *Mystical*, and *Spiritual* meaning; asserting that *Christ* and the *Holy Spirit* were *Created* on the *First Sixth Day* after *Adams Fall*. And pervert the *Scripture*, by misplacing *Gen. II. 1, 2, 3.* after *Gen. Chap. III* to comply with this *Notion*.

Some say *Christ* was a *Creature*; and that *God the Father* did first *Create* the *Spirit of Christ*, and then did *Create* all other things by him as an *Instrument*.

Some say *Christ* had no being before he was *Incarnate*, and born of the *Virgin Mary*. And that he was not *Jesus Christ*, under the *Old Testament*.

Some are for a *First Day Sabbath*, in opposition to, and in *Contradistinction* from, the *Seventh Day Sabbath* of *Jehovah*; calling it the *Jewish Sabbath*.

B

Some

Some are for a Sabbath or any Sabbath after Mens Working Six Days, making the Time uncertain when the Seventh Day is.

Some are for a Day, according to the Custom or Traditions of Men; or the Place where they Live, or a Paganish Custom. But this is no certain Rule, "Verstegan saith That
 "the Germans when they were Pagans,
 "consecrated the First Day of the Week to
 "the Sun, as the Prince of Planets, whose
 "Image they placed on a Pillar in the Temple,
 "fashioned half naked, his Face as it
 "were bright red with gleams of Fire;
 "and holding with his Arms bowing Arch-
 "wise, a burning Wheel before his Breast;
 "the Wheel being to signifie the Course
 "which he runneth about the World, and
 "the fiery gleams and brightness, the light
 "and heat wherewith he warmeth and com-
 "forteth the things that grow. See Mirshens
 "Guide into Tongues, and the Word Day.
 "And Staliger de Emend. temp. P. 46, 47.
 "of his Proleg.

"Thus Mr. Francis Bamphield in his Book
 "All in One the First Part, P. 99.

And the Israelites were guilty of this Sin of Sun Worship, following the Custom of other Nations, Eze. 8. 16. And he brought me into the inner Court of the Lords House, and behold at the Door of the Temple of the LORD,
 between

between the Porch and the Altar, were about five and twenty Men, with their backs toward the Temple of the LORD and their Faces towards the East, and they Worshiped the Sun toward the East.

So Hosea, II. 13. And I will visit upon her the days of Baalim, wherein she burnt Incense to them, and she decked her self with her Earrings and her Jewels, and she went after her lovers, and forgot me saith the LORD, ver. 16, 17. And it shall be at that day, saith the LORD, that they shall call me ISHI; (i. e. my Husband) and shall call me no more Baal (i. e. my Lord.) And I will take away the names of Baalim out of her Mouth, and they shall no more be remembered by their names.

Note, That Baalim in Hebrew, is Bell in Chalde, in Latin it is Domini, in English Lord.

“ And Mr. Ross, in his *View of all Religions*, P. 520, saith that by Baal is meant “ the Sun.

Some also pervert the Law of the Creation as to the Beginning of the Day.

Some will have the Day to begin at Midnight, some at Sun-Rising. And as some will have the Evening to begin at Noon, so some will have it to begin at Three in the Afternoon. And so not only Subverting the Time of Blessed and Sanctified Worship, on the

Seventh Day Sabbath; of *Jehovah thy Elabei*. But also the daily *Instituted Time of Evening and Morning Worship*; beginning at *Sun-set*, and at or before *Sun-rising*.

I might here inlarge concerning the *Creation of Places*, as of *Heaven*, and of *Hell*, and of *Angels*, &c. But I shall *Chiefly confine my self*, to the consideration of the *Creation of Man*.

And here some assert that *Adam* was *Created Inherently Perfect*, having a *Freedom of Will*, and *Power* in himself to do the Will of God; but *Mutable*, in the beginning of the *Sixth Day*. And that he was capable of *Repentance*, and of *Saving himself*, in case of *Sin* and *Apostacy*. And that he was *Re-created Immutably Perfect*, by the *Promised Seed* of the *Woman*, *Gen. III. 15.* in the *Close of his First Six Day* after *Adam's Fall*; and before the *Seventh Day*.

“ *Pynchon's Holy Time* in his *Preface*. And *Jahn Goodwin*, that great *Champion* for *Free-Will*, and *General Redemption*; expresseth himself thus. “ *Pagans Dept and*
 “ *Dowery*, P 8, 9. Speaking of the *Law of*
 “ *Nature*. There was a *Principle* vested
 “ by God in the *Nature of Man*, where-
 “ by he was enabled to recover and
 “ save himself in case of *Sin*, and *Disobe-*
 “ *dience*: Yea and this *Principle* must be
 “ supposed to have been carried over by
 “ *Adam*

“ *Adam* unmaimed and in sufficient Strength
 “ for action, out of his Estate of Righte-
 “ ousness or Innocency, wherein he was
 “ Created, into that Estate of Sin and Mi-
 “ sery, wherein he plunged himself by his
 “ Fall. And if so, then must it be supposed
 “ also to remain in the same Vigour and
 “ Strength in all his Posterity, (for there is
 “ no reason to imagine a difference in this
 “ point between *Adam* fallen, and all his
 “ Posterity:) And if so, then all and every
 “ Person of Mankind without exception,
 “ must be supposed to be in a Capacity of
 “ Salvation, yea to be in an immediate ca-
 “ pacity of doing such things as accompany
 “ Salvation. And if so, then Christ must
 “ of necessity be supposed to have dyed for
 “ them all, &c.

This Notion that *Adam* had a *Free-Will*,
 and Power in himself, by his *Re-creation*; to
 Repent and do Good, and to work out his
 own Salvation. And that without Faith in
 Christ, as follows, P. 9. before.

These things look very dark, appearing bare-
 fac'd, being contrary to Scripture Revelation,
 and the Christian Faith. And if we trace
 many Opinions in the World, and in this Na-
 tion, at this Day; it will plainly appear that
 they are Offsprings from this Original. As
 the Unitarian Heresy in general, that Oppose
 and

and deny the *Essential Divinity* of Christ, making Christ a *Creature*, and *Subordinate* God. And the *Doctrine* of *Free-Will*, the *Power* of Man, *Universal Redemption*, &c. these spring from the same *Root*, making Christ a *Meer Man*; a *Man Mediator*, *Priest*, and *Redeemer*, &c. And as such was *Filled* with a greater measure of the *Spirit* of God more than other Men.

But the true *Scripture Doctrine* is. That *Ælohim*, in *Father*, *Son*, and *Holy Spirit*, is One *Jehovah*, *Ælohim*, One *Spirit*; Three in *Person*, and *Personally Acting* together. The *Father* Created all *Things* by *Jesus Christ*, and by the *Spirit* of his *Mouth*; or thus according to the *Original signification* of their *Names*, the *Father* (*H.b. Ab.*) *Willed*. The *Word* (*Heb Amar.*) *Spake*. The *Spirit* (*Heb Ruach*) *Moved*, or *Acted*. And thus we have it in the first *Creation*, *Gen. I.* And thus it is in all after *Re-creations*, or *Renewings*, to this *Day*; and will be so to the *End* of *Time*.

When it was the good will and pleasure of *Jehovah Ælohim*, to *Make* the *World*, and *Man* in it, he did make it in *Infinite Wisdom*. And by *Understanding* he did *Establish* the *Heavens*, *Pro. III. 19.* He did *Foresee* and *Provide* accordingly; and the *First Word* in the *Hebrew Bible* which is the *Revelation* and *Word* of *Christ* is much of this *Mystery*, Signifying

nifying In, By, or With the Head, or Chief Captain; he Created, or *Elohim* did Create. That is *Father, Son* and *Holy Spirit*, did Create. It was by the *Father's Will, Decree, and Unction*, or *Ordnation*; that *Christ* the Son was Anointed, to be the Builder, (as the Hebrew *Ben* a Son doth signifie, from *Bonab* he Build-ed) or Creator of all Things. For all things were Created by *Jesus Christ*, and for him, and by him they do Consist. It was by the *Father's Decree and Unction*, that *Christ* the Son became the *Mediatorial Head*, over all things to the Church; as *King, Prophet, and Priest*, and all this by *Promise, and Covenant*, with an Oath. And that before the World began. *Adam* was Created by *Christ*, for *Christ*, and in *Christ*, and in his Image, and had his Life from *Christ*, who is the Life of the World; and his Life is in him, having a living Relation to, and Dependancy on him; for *Wisdom, and Righteousness, and Sanctification, and Redemption*; who is the Fountain of all good, the Foundation, the Head and Husband of his Church. The Head and Perfection of Nature, of Grace, and of Glory.

But that Heresie of the Power of Nature and Perfection in a Creature, doth Subvert and Deny the Sovereignty and Supremacy of *Christ*, as well as his Essential Divinity, and
Pre.

Pre-existence; it makes *Christ* but a *Creature*, and receiving his *Original* as *God*, by *Communication* from the *Father*; and his *Original* as *Man* from the *Virgin Eve*. Who was the *Original* of all *Creatures*, and *Man* in *special*, had his *Being* from him as before. And *Man* is so far from being *Perfect* in himself, that all he is and has, is from another, and he stands in need of *Renewed Supplies* every *Day*, and every *Night*, of *Daily Bread* for *Soul* and *Body*. As the *Bread* of one *Day* will not serve for another, but stands in need of *Supplies continually*, and as *sufficient* to the *Day* is the *Evil* thereof, so also is the *Grace* thereof.

And great care ought to be taken, that the *Moral Natural Virtues* of *Pagans*, be not made *Equal* with, and pass for the *Moral Spiritual*, and *Supernatural Graces* of *Christians*, Received from *Christ*. Nor *Common Grace* in the *Creature*, for *Special Saving Grace* in *Christ*. And that the *Ethicks* of *Moral Phylosophy*, be not put in *Competition* with the *Holy Scriptures*.

These things in *Brief* I thought fit to *Caution* about, to put others upon further *Consideration*, and *Inquiry*. For it is the grand *Design* of some in this *Age*, to *intermix Paganism* with *Christianity*; and it is matter of *Lamentation*, that in many *Fundamen-*

tal Truths, Paganism has Prevailed, and done much Mischief.

The *Doctrine* of the *Holy Trinity* is *Perverted* by the *Unitarian Heresie*. The *Essential Divinity* of *Christ* by the *Arian Heresie*. The *Pre-existence* of *Christ* by the *Socinian Heresie*. The *Soverainty* and *Supreamacy* of *Christ* by the *Platonick Origenian* and *Usebian Heresie* of *Subordination*. The *Jehovahship* of *Christ*, his *Unity* and *Equallity* of *Essence* with the *Father* by *Jewish* and *Paganish Tradition*. The *Doctrine* of *Predestination* and of *Election* in *Christ*, by *General Redemption* and *Free Will*, by *Pelagians*, *Arians*, *Papists*, and *Arminians*. The *Personality*, *Headship*, and *Mediatorship* of *Christ*, *God Man*, by *Paganish Philosophy* and their *Metaphisicks*. The *Perfection* of *Man's Nature* in *Christ* the *Head* thereof, by *Paganish Moral Philosophy*, and *Pelagians*; who set forth the *Perfection* of *Man's Nature* in himself, and the *Power* of *Man*. So that *Pure undefiled Christianity* is no where to be *Found* but in the *Holy Scripture*, and in its *pure Original Language*, the *Word* of *Christ*. And the *Holy Scripture* is much *Perverted* by *wrong Translations*, and by *Tropical Metaphorical* and *Allegorical Philosophy*, in many things as before: In the *History* of the *Creation*. The *Measure* of *Time*. The *Time* of *Worship*. And the *Object* of
C *Worship.*

Pre-existence ; it makes *Christ* but a *Creature*, and receiving his *Original* as *God*, by *Communication* from the *Father* ; and his *Original* as *Man* from the *Virgin Eve*. Who was the *Original* of all *Creatures*, and *Man* in *special*, had his *Being* from him as before. And *Man* is so far from being *Perfect* in himself, that all he is and has, is from another, and he stands in need of *Renewed Supplies* every *Day*, and every *Night*, of *Daily Bread* for *Soul* and *Body*. As the *Bread* of one *Day* will not serve for another, but stands in need of *Supplies continually*, and as *sufficient* to the *Day* is the *Evil* thereof, so also is the *Grace* thereof.

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C *Worship*.

Worship. And the Manner thereof. So also the Works of Providence are Perverted, either by Denying or Undervaluing the Sovereignty and Supremacy of Christ, God Man, and Mediator, as King, Prophet and Priest, the Creator, Redeemer and Preserver of all Things. And also by Denying the Jehovahship of the Holy Spirit, the Third Person in the Holy Trinity, his Office, and Divine Operations, as Revealed in the Holy Scripture.

C H A P. IV.

Concerning the ANTIQUITY of the DIVINE and HUMANE NATURE of CHRIST.

I would a little Inlarge to Demonstrate by the *Holy Scripture*, concerning the *Antiquity* of the *Divine*, and the *Humane Nature* of *Christ*, *God Man*, in *One Person*; who had a *Spiritual Body*, and was *God Man*, under the *Former Dispensation*. Though not *Incaruate* till his coming in the *Flesh*.

This being much *Opposed*, and little *Believed*; I take to be one great Cause of many *Errors* and *Heresies*, that do abound in this *Day*.

And

And here to lead the Way, I shall make Use of, and Improve some things made mention of before.

1. Gen. i. 1. *In, By, or With the Head, or Head Captain Elohim Created*; thus according to the *Original*, and the current of the *Scriptures*. (as before, P. 11.) As God was in *Christ Reconciling the World* to himself, 2 Cor. v. 19. So here *Elohim* was in *Christ the Head, Creating the World*. (not in him as Water in a *Fountain*, as some; or as a Man in a *House*; but in him *Spiritually*; as all Men in *Adam* are of one *Nature*, and *Angels* that are *Spirits* are but of One *Angelical Nature*. So the *Father in Christ the Son*, are but one *Spirit*.) And we read of *Creators* in many Places, (not distinct *Essences*, but *Three Persons*, the *Father, Son and Holy Spirit, Acting in Unity* together.) Hence we read of God the *Father, Creating* all things by *Jesus Christ*, Ephe. iii. 9. And by the *Word of Jehovah*, and by the *Spirit* of his Mouth, P/al. xxxiii. 6. And that all things were *Created* by *Jesus Christ*, and for him. And that he is before all things, and by him all things *Consist*, Col. i. 16, 17. And he is the *Head* of all *Principallity and Power*.

2. Gen. i. 26. And *Elohim* said, *We will make Adam In Our Image, In Our Likeness, and he shall have Dominion. Elohim* said,

that is *Christ the Essential Word, Said, or God* In *Christ* said, *We will make Adam, &c.* Here is more than *One*, Here is the *Father* Willing, the *Word* Speaking, and the *Holy Spirit* Moving or Acting. In *Our Image*, In *Our Likeness*. (Hence we learn that *God in Christ*, has an *Image* or *Likeness*, or *Spiritual Body*. And was capable of being the *Anointed Son of God*, the *Builder* or *Creator* of all things, and of being the *Head* over all things, *Angels* and *Men*) this is *Spiritually* to be understood, and not *Carnally Sensual*, or *Earthly*. Hence *Man* is said to be *Created* or *Renewed*, in *Knowledge*, in *Righteousness*, and in *Holiness*, after the *Image* of him that *Created* him. *Ephe. iv. 24. Col. iii. 10.* That is as a *Creature*, by *Communication* from *Christ the Head*, who is made of *God* unto us *Wisdom*, and *Righteousness*, and *Sanctification*, and *Redemption*, *1 Cor. i. 30.* And he shall have *Dominion*, that is *Adam*, not an *Absolute Dominion*, for that belongs to none but *Christ the Head* thereof, by *Decree* and *Union*; but *Under* and *for Christ*. Hence the *Apostle Heb. ii. 8.* applies this *Dominion* to *Christ the Anointed Son*. See the Context. So that *Adam*, he shall have *Dominion*, must intend *under* and *for Christ* his *Soverain Head*. And not *Aspire* to be like *God*, as he did by the *Temptation* of the *Devil* at his *Fall*, and this is agreeable to the whole *Scripture*. 3.

3. Christ is called the Son, Psal. ii. 6, 7. I have set up, *Constituted* or *Anointed*, (as this Word set up, doth signifie) my King, upon my *Holy Hill* of *Zion*; I will declare the Decree, *Jehovah* said unto me, thou art my Son this Day, (or *The Day Demonstratively*) I have Begotten thee. Here we have Christ the Son Anointed or Begotten, a King or Sovereign, and Supream Head by Decree and *Unction*. And Pro. viii. 22, 23. There we have the Time when Christ the Son was *Constituted* or *Anointed*, (where the same Word is used as in Psal. ii.) That is from *Everlasting*, Before his Works of Old, Before the Earth was, &c. Note, That the Name Christ is the same as *Anointed*. And the Name Son, is the same with he *Builde*d, from the Root *Banah* as before. P. 11. So that Christ the Son, was by Decree and *Unction*, the *Builder* and *Upholder* of all things, by the Word of his Power, as Heb. i. 2, 3. who is there also said to be the *Brightness* of his *Fathers* *Glory*, and the *Express Image* of his *Person*. That is *Spiritually*, as before P. 16. And here by the *Image* of *God*, I understand his *Justice*, *Knowledge*, *Righteousness*, and *Holiness*, as Ephe. iv. 24. Col. iii. 10.

4. And by *Man's* being *Created* in the *Image* of *God*, or *Renewed* in *Knowledge*,
Righteousness,

Righteousness, and Holiness, after the Image of him that Created him. I take to be by gracious Communication from Christ the Head; who is made unto us Wisdom, and Righteousness, and Sanctification, and Redemption, as before P. 11. And as Christ the Mediatorial Head, was thus made to us by the *Union* of the Holy Spirit, not by Measure, to give forth to all true Christians, or Anointed ones; so they receive this Image by being Anointed with the Spirit of Christ.

¶ 5. Far be it from me to *Imagin*, that God has a Material, Earthly Body or Image, as Men have; for God is a Spirit. And we are Commanded to make no Image of God, to our selves, not in our Imagination.

¶ And Far be it from me to Conceive that God has not a Spiritual Image, though Incomprehensible, whereby to manifest his Glory, seeing the Holy Scripture says he has, Eze. i. 26. Dan. vii. 9. 13. Rev. Chap. iv. 5. And Moses had a desire to see the Glory of God. And the Answer was no Adam shall see my Face and Live. But Moses had a sight of his Back Parts, enough to fill him with Astonishment. Exod. xxxiii. 20. &c. And yet God had a way to Manifest himself to Moses in the Mount, as v. 11. of the former Chapter, And Jehovah shate unto Moses Face to Face, as a man speaketh to his Friend. And our

our Lord says, that the Angels above in Heaven, behold the Face of my Father which is in Heaven, Mat. xviii. 10. And the Glorified Saints shall do so, Rev. xxii. 4. And the Holy Scripture informs us, that there are Spiritual Bodys, as well as Natural Bodys, and Celestial Bodys, as well as Terrestrial Bodys, 1 Cor. xv. 40, 44. And Spiritual and Heavenly Things are as Real and Substantial as Natural and Earthly, Heb. xi. 1. And Angels are said to have Bodys (though Pagans by their Metaphisicks, say they have none.) Eze. i. Rev. iv. Chapters, and many other Places.

6. The many Mediatoral Names given to Christ the Son of God. (as the Word, the Son, Christ, Anointed, King, Prophet, Priest, Adonai, the Supporting Lord; Most High, Almighty, God of Hosts, God of Israel, The Mighty God with us, The Mighty God with me, King of Kings, Prince of Princes, Prince of Peace, Saviour, Redeemer, Shepherd, Root, Vine, Foundation, Head, Husband, Mediator, Man, &c.) These do shew, that Christ had a Spiritual Body, capable to perform such Offices. And was a Spirituall Man, God Man, Before his Incarnation. And is so called in many places of Scripture. And did often so Appear then. Though afterward, he who was the Lord in Heaven, did Come from Heaven

Heaven, and was Incarnate, and did Humble himself to Death.

7. And much of this Mystery is held forth, by the Hebrew Word [Ish] Man, and a Husband, as before P. XI. which is always to be understood Spiritually, Especially when Applied to Christ, the Son of God. And the Name Adam, is always to be understood of a Carnal, Earthly Man. It would be endless to Sum all that might be said on this Head, therefore I shall Demonstrate it by a few plain Texts of Scripture.

DEMONSTRATION.

By Scripture,

1 Tim. ii. 5. For there is One God, and One Mediator between God and Man, the Man Christ Jesus. The Man Demonstratively; such a Man as there is none like him, or that may be compared with him. Who is God Man, as Chap. iii. 16. God manifest in Flesh. And Rom. ix. 5. God over all. And 1 Tim. i. 17. (speaking before of Christ) Now unto the King Eternal, Immortal, Invisible, the Only Wise God, be Honour and Glory for Ever and Ever Amen. And Chap. vi. 15. (having before spoken of Christ, witnessing a good Confession before Pontius Pilate, v. 13. and of his Second Coming, and Appearance, v. 14.) proceeds, v. 15, 16, Which in his times he

he shall shew, who is the Blessed and Only Potentate, King of Kings and LORD of Lords. Who only hath Immortality, dwelling in Light, which no man can approach unto; whom no man hath seen or can see, to whom be Honour, and Power Everlasting, Amen. And to this Jude agrees, Jude v. 25. To the Only Wise God our Saviour; be Glory and Majesty, and Power, both Now and for Ever, Amen.

And under the Former Dispensation our Lord did Appear as a Man, and Mediator, and did Converse with Men, of which much is said in the Holy Scripture, Gen. xxxii. 24. Jacob was left alone, and a Man (Heb. Ish) Wrestled with him v. 26—29. And v. 30. He called the name of the Place Peniel, for he had seen God (Heb. Elohim) Face to Face, and his life was preserved. And Judges xiii. 10. Behold the Man (Heb. Ish) Appeared unto me, that came unto me the other day. Who is there called the Angel Jehovah, And v. 16. The Angel Elohim, according to the Original. So concerning the Man that Wrestled with Jacob, Hoze xii. 3, 4, 5. He took his Brother by the heel in the Womb, and by his strength he had power with Elohim. Yea he had power over the Angel and prevailed: he wept and made Supplication unto him: he found him in Bethel, and there he spake with Us. Even
D Jehovah,

Jehovah, Elohei of Hosts, Jehovah, is his Memorial. And Mal. iii. 1. There Christ is called the Angel or Messenger of the Covenant. And Heb. viii. 6. The Mediator of a better Covenant. And Eze. i. 26 One like the appearance of Adam. And Chap. x. 2, 6. The Man (Heb. Ish) So Chap. xxxvii. 3. and xxxix. 4. and Zech. vi. 12. The Man, (Heb. Ish) the Branch. and Zech. xiii. 7. The Man (Heb. Geber) The mighty man, that is my Fellow, saith Jehovah. And Psal. lxxx. 17. The Man of thy Right Hand. And Jehovah Elohim of Hosts, as v. 19. And Dan. ix. 21. The Man Gabriel (Heb. Ish Gabriel) The Man, the Strong Powerful God. And Dan. x. 5, 6. And I lifted up mine Eyes, and looked, and behold, a certain Man (Heb. Ish) Cloathed in Linnen, whose Loins were girded with fine Gold of Uphaz. His Body also was like Beril, and his Face as the appearance of Lightning, and his Eyes as lamps of Fire, and his Arms and his Feet, like in colour to polished Brass, and the Voice of his words as the voice of a multitude. v. 7. And I. Daniel alone saw the Vision, &c. and v. 13. He is called Michael, that is. Who as God. And the Chief Prince, or the Prince of Princes. So Dan. viii. 25. And Chap. xii. 1. Michael the Great Prince. And Dan. iii. 25. He answered and said, Lo I see four Men loose, walking in the midst of the

the Fire, and they have no hurt, and the Form of the Fourth is like the Son of God.

CONCLUSION.

Hence I gather, that under the *Former Dispensation*, they had *Visional Appearances* of the *Son of God*. Who was a *Spiritual Man*, and had a *Spiritual Body*; and was then *Jehovah Man*. And the *Man God's Fellow*, and the *Man of his Right Hand*; and the *Mighty God*; and the *Son of God*. And this was well known, and believed then.

Adam was made in the *Image of God*, or *Æ* him, in *Christ* his *Head*. And *Christ* the *Son of God*, was the *Image of the Invisible God*. And he was the *Brightness of his Father's Glory*, and the *express Image of his Person*; and *Upholding* all things by the *Word of his Power*, as before.

Adam did *Crucify* to himself this *Son of God* in his *Fall*; and did *Sin away* this *Image of Christ* in him, which he *received from Christ*, which was *Spiritual*; and stood in *Knowledge*, in *Righteousness*, and in *Holiness*, as before. This *Adam* *Lost* by the *Fall*, in *Hearkning* to the *Temptation* of the *Devil*; and *Aspiring* after *Knowledge* in himself, to be *Like God*, or *God Himself*. And not *Depending* on *Christ* the *Son of God*, the
Anointed

Anointed Sovereign, and Supreme Head of Man, and also the Supreme and Sovereign Head of all Principalities and Powers, Angels and Men. The good Angels they hear his Word, obey his Command, and do his Will, Psal. ciii. 19, 21.

Sometimes *Christ the Anointed Son of God* did *Appear* as an *Angel*, sometimes as a *Man*; who was the *Head of Angels, and Men*, as before. And in a more especial manner, the *Head and Husband of his Church, Elect Angels, and Men*. And though our *Lord Jesus Christ* did not take on him the *Nature of Angels*, to *Redeem the Fallen Angels*, (they were made in his *Image as Man was*.) Yet he took on him the *Seed of Abraham*, Heb. ii. 16. He did take the *Nature of Man into God*, and was *God Manifest in Flesh*, (as before) to *Redeem Fallen Man*. He who was the *Lord in Heaven*, did come from *Heaven*, was *Incarnate*, did *Suffer and Die* for *Mans Sin*, and in his *Room and Stead*, to make a *Plenary Satisfaction* to *Offended Justice*. Gave himself a *Ransome for All*. That is, in special *All the Seed of Abraham*, (as before) *All that are Regenerated*, that are *Born from Above*, *Born of the Spirit*, that are *Renewed*, that are again *Created into the Image of Christ*, in *Knowledge*, in *Righteousness*, and in *Holyness*; that *Believe in Christ the Head of Nature*, of *Grace*, and of *Glory*. As

As there is no *Hope* of *Salvation* for *Fallen Angels*. For their *Sin* in *Rejecting Christ* their *Sovereign*. Are they *Reserved* to *Judgment*, and an *Example* to *Men*. And as there is no other way of *Salvation* for *Men*, but by *Faith* in *Christ*. The *Saviour* of *All* that *Believe*. How *Inexcusable* will such be that will not *Believe* in, and *Submit* to, the *Supremacy* and *Soveranity* of *Christ* now.

CHAP. V.

Concerning the HOLY SPIRIT, the *Third Person* in the HOLY TRINITY. And the SPIRIT of CHRIT.

There are many *Mistakes* and *Errors* concerning this also.

And here I would Consider of the *Diversity* of *Spirits*.

1. With respect to *God*: And to *Creatures*.

1. *God* is a *Spirit*, an *Infinite*, *Eternal*, *Unchangeable Spirit*. The *Spirit* of *Spirits*; from whom all *Created Spirits* have their *Spirits*.

2. *Angels* are *Created Spirits*, He maketh his *Angels Spirits*, Psal. civ. 4.

3.

3. There are *Humane Created Spirits*, The *Souls* that I have made, Isa. lvii. 16. And both *Angels* and *Men* had their *Spirits* from *God* at *First*. And the *Continuation* thereof is from *God*; and they are not *Perfect*, or *Absolute Spirits* in themselves; but *Dependant on God*.

I shall not descend further to the Consideration of the *Nature* of the *Spirits* of *Beasts*, whose Spirit is from the *Earth*. Though some have so far *Degenerated*, as to *Claim Kindred* with them.

And here by the way, I would *Observe*, that as the *Spirits* of *Men* have *Terestial Bodies*, suited to their *Natures*. So it is not *Irrational* to *Conceive* that *God* who is an *Infinite Eternal Spirit*, has an *Essential, Spiritual, Glorious Body*, suited to his *Essence*; though *Infinitely* beyond our *Conception*, it being agreeable to *Scripture Revelation*.

2. I would Consider of the *Nature* of *Spirits*, as to their *Operation*. And here again I would Consider of the *Diversity* of *Spirits*. And as before, I *Descended* from *God* to *Creatures*, so here I would *Ascend* from *Creatures* to *God*.

1. There is a *Natural Created Spirit*, or a *Common Spirit* suited to *Nature*, 1 Cor. ii.

12. For what *Man* knoweth the things of a *Man*, save the *Spirit* of *Man* which is in him;

him; even to the things of God knoweth no Man, but the Spirit of God.

2. There is a *Worldly Spirit*, or a *Spirit of the World*; as in the forementioned Text. Now we have not *Received* the *Spirit of the World*, but the *Spirit* which is of *God*; that we might know the things that are freely *Given* to us of *God*.

3. There is an *Evil Spirit*, or a *Spirit of the Evil One*, Eph. ii. 20. *Wherein times past ye walked according to the Course of this World*; according to the *Prince of the Power of the Air*, the *Spirit that now Worketh in the Children of Disobedience*.

4. There is an *Antichristian Spirit*, or a *Spirit of Error*, 1 John iv. 1—6. Beloved believe not every *Spirit*, but try the *Spirits* whether they be of *God*, for many *False Prophets* are gone out into the *World*. Hereby know ye the *Spirit of God*, every *Spirit* that *Confesseth* that *Jesus Christ is come in the Flesh*, is of *God*. And every *Spirit* that *Confesseth not*, that *Jesus Christ is come in the Flesh*, is not of *God*; and this is the *Spirit of Antichrist* whereof you have heard that it should *Come*, and even now already it is in the *World*. Ye are of *God*, little *Children*, and have overcome them, because greater is he that is in you, than he that is in the *World*. They are of the *World*, and
the

the World beareth them. We are of God, he that knoweth God beareth us, hereby know we the Spirit of Truth, and the Spirit of Error.

5. There is the **HOLY SPIRIT**, the *Third Person* in the *Glorious Trinity*. Whose *Office and Work* it is, to *Communicate* from *God to Men*. And to *Move and Operate* in them.

6. There is the *Spirit of Christ* as *God*; and *King, Priest, and Prophet*. (1.) *As a Man*. (2.) *As he is Jehovah, God Man*. (3.) *His Administratorial Spirit*, as he is the *Governour* of the *World*. This is *Peculiar* to himself alone. Man is not *Deified* with this *Spirit*.

7. There is the *Administratorial Spirit* of *Christ* as *Mediator* and *Head* of the *Church*, that he hath *Received* by *Unction*, not by *Measure*, but in *Fullness*; to give forth to the living *Members* of his *Mystical Body*. Which the *Holy Spirit* doth *Receive from Christ*, and *shew it unto them*, *John xvi. 13, 14*.

I would now take a little Notice of some *Gross Errors* many run into for want of a *Right Understanding* of the *Truth*, in this *Point*.

1. Some set up a *Natural Common Spirit* instead of the *Spirit of Christ*. And walk as they are led by *that Spirit*, or as they *think best*.

and throw aside *Christ* and his *Word*; it may be they will *Own* some *Truths*, but will reject others.

2. Some set up a *Worldly Spirit*, will have no more of *Christ* and *Christianity*, than will suit with their *Worldly Interest*; according to the *Course* of this *World*.

3. Some are of an *Antichristian Spirit*, Oppose, Persecute, and speak Reprochfully of *Christ*, of *Christianity*, and of *Christians*.

4. Some are led away by a *Diabolical Spirit*, or a *Spirit* of *False Prophecy*. pretending to raised Manifestations. By *Powerless*, *Lifeless*, *Spiritless Motion*. And throw aside *Christ* and his *Word*. And here we had need beware and Try the *Spirits* whether they be of *God*; which may be *Known* these *Ways*.

1. When that is *Foretold* that doth not Come to Pass, Deut. xviii. 21, 22.

2. When that is *Foretold* that is not *True* for *Matter* of *Fact*; and for *Matter* of *Right*, 2 Thes. ii. 8, 9, 10. Dut. xiii. 1, 2, 3.

3. When it is by all *Colourable Fair Pretences*, to *Hide* it from a *Common Capacity*, 2 Pet. i. 16. And there is much of this *Phylosophy*, and *vain Deceit* now-a-day; there be many such *Juglers* that would impose upon others, *Falshood* for *Truth*, as if it were from *Christ* and his *Apostles*. We had need

be well *Advised*; and be very thankful, that we have a more *Sure Word of Prophecy*.

I shall a little take Notice how we may know a *Right Spirit of Prophecy*, and draw to Close.

1. A *Right Spirit of Prophecy*, is an *Inspired Spirit*, from the *Infallible Mediator*; *Foretelling* such things to Come, which cannot be known by *Natural Causes*. Thus the *Penman of the Holy Scriptures*, the *Faithful Prophets* were, 1 Pet. i. 2.

2 There is a *Spirit of Prophecy*, by *Inward Revelation*, by a *Spiritual Teaching* of the *Holy Spirit*; whereby some are enabled to give forth the *Right Meaning* of the *Propphetick Word*. And this belongs to more than the *First Penmen*.

The *Lord Christ* himself the *Author* of the *Word*, *Submits* himself to be *Tried* by the *Word*. O what a *Mercy* is it, that we have such a *Word of Prophecy*; by which we may *Try* all *Doctrines*, *Persons*, and their *Spirits* by.

I shall close with that forementioned Text, 1 John iv. 1—6. *Beloved believe not every Spirit, but try the Spirits whether they be of God: because many False Prophets are gone out into the World.*

Hereby know ye the Spirit of God: every Spirit that confesseth that Jesus Christ is Come the Flesh, is of God.

And

And every Spirit that Confesseth not that Jesus Christ is Come (Cometh or to Come) is not of God: and this is that Spirit of Antichrist whereof you have heard that it should come, and even now already it is in the World.

Ye are of God, little Children, and have overcome them: because greater is he that is in you, than he that is in the World.

They are of the World: therefore speak they of the World, and the World heareth them.

We are of God: he that knoweth God heareth us; he that is not of God, heareth not us: hereby know we the Spirit of Truth and the Spirit of Errour.

THUS

Christian Reader.

I have given a faithful and true account, of my Faith in Christ; and in his Word, according to that Light I have Received from the Holy Scriptures. And if thorough Frailty I am in any thing mistaken, I am heartily willing to receive Correction, and Instruction in Righteousness, from the Holy Scripture. And remain a lover of Christ, Christianity, and all true Christians.

POSTSCRIPT.

Religion is now become a Trade to live by. And the Christian Religion is

Divided into many Parts, and Parties (Being Intermixt with Jewish and Paganish Superstition.) Each Party supporting their own particular Opinions, for their own private Interest.

But a whole Christ. The whole Word of Christ. And the whole of Man United together, where is it to be found. These Three Wholes United, make up True Christians and a True Christian Church.

And I know of no Man so found in this Point, as Mr. Francis Bamphield Deceas'd. who manifested the same by a Publique Profession, and Practice. By a Holy Life and Conversation. And by his Doctrine and Writing. And Sealed the same by his Sufferings and Death.

By Ten Years Imprisonment for Christ's Sake. And at last Dying in Prison, a Martyr, (Witnessing) for Christ, at the End of the Reign of Charles the Second, who himself did not Reign long after.

I Live in the Faith and Expectation of the Coming of Christ. When the Name Jehovah shall be One, and his Way One. And when he shall be Served with One Heart, and One Consent.

I find in Experience, that a mixt Communion, Especially in Fundamentals, is very uncomfortable, not agreeing with the Holy Scripture.

If this little *Extract* be acceptable. And may come to the *Hands* of any *Faithful Believing Christian Friend* or *Friends*; that are made *Willing* to *Assist*, *Counsel*, or *Advise*, in the *Cause* of *Christ*. More may be *Produced* in *Confirmation* hereof.

And a further *Enquiry* into *Scripture Prophecy*; Concerning the *First*, and *Second Coming* of *Christ* in the *Flesh*. And of what is already *Fulfilled*; and what thereof is now *Fulfilling*, and of what *Remains* to be *Fulfilled*.

Also concerning the *Dragon* and the *Beast* spoken of, *Rev. Chap's. xii. and xiii.* And their *Marks* by which they are *Distinguished*; and of their *Rise*, *Progress*, and *Fall*.

And of the *First Resurrection* of the *Just*, and of the *Victorious*, and *Glorious Kingdom* of *Christ*, with his *Saints* on this *Earth*, a *Thousand Years*, Before the *General Resurrection*; and the *General Judgement*.

Of which, though *Fully*, and *Truly Revealed* in the *Holy Scriptures*, is little *Believed* in this *Day*.

I have not in this *Enquiry*, made any particular *Application*, to any particular *Person*, *Church*, or *Society* among *Protestants* in this *Nation*. But laid down a *General* and *Scripture Rule*; by which all *Particulars* may *Consider*, *Examin*, and *Try* themselves, and

34 OF CHRIST. Chap. 4.
and one another; in Order to their Edi-
fication in the Truth.

FINIS.

E R R A T A.

IN the Preface to the Reader, Page 2. line 2.
for Friend, read Man, P. 4. l. 15. for Ghost,
r. Spirit. P. 6. l. 23. for Proleg, r. Pfoleg. P. 7.
l. 11. for Baal, r. Baali. P. 11. l. 7. for Benab,
r. Banah. Chap. 5. r. Christ. Page 24 l. 15. for
they were made, r. they were not made.

An APPENDIX.

LEst any should misunderstand or pervert my Words, I shall make a summary Declaration of my *Faith*, by which they may be tried; as contained in that Scripture, *1 John. v. 7. For there are Three that bear Record in Heaven, the Father, the Word, and the Spirit; and these THREE are ONE.*

1. I Believe, that *Jesus Christ*; the Son of God, is **JEHOVAH**. *Coequal*, and *Coeternal*, with the *Father*, and the *Holy Spirit*, in *Unity of Essence*; according to Scripture, and *Athanasius's Creed*.

2. I Believe, that *Jesus Christ* is God; (or **ÆLOHIM**,) of God; as to Office, as *Mediatoral Head*, over all things to the Church; as *King*, *Prophet*, and *Priest*; officially Begotten, not made, or a Creature. According to Scripture, and the *Nicene Creed*.

3. I Believe, that *Jesus Christ*, is the *Only Son of God*, and our *One and Only Lord*, and *Lawgiver*. According to Scripture, and the *Apostles Creed*.

4. I Believe, that the *Holy Scripture* is the Word of God, and of *Christ* who is God; and is the *One and Only Rule*, of *Faith*, of *Wor-*
a
ship,

II. *An APPENDIX.*

ship, and of *Life*; contained in the Old and New Testament, as agreeing with the Original *Hebrew*, and *Greek*, and the 1st. 2d. 6th, and 8th. Articles of the Church of *England*.

Into this *Faith* I have been Educated; and into this *Faith* I have been Baptized, into Union, Communion, and Fellowship, with *Father*, *Son*, and *Holy Spirit*.

Into this *Faith* I did make a Publick Confession to the Church I joined with. Into this *Faith* I enter'd into a solemn Covenant with *God*, by Fasting and Prayer, and by many solemn Acts of Worship; and also by a publick Profession, above Forty Years.

In this *Faith* I now live, and do desire to die, in the *Lord*, and Peace of Conscience; in full Assurance of *Hope*, to see, and to enjoy *God*; in *Father*, *Son*, and *Holy Spirit*, for ever; (above in *Heaven*.) And to joyn in that Heavenly Quire, in Singing Praises, and *Hallelujahs*, to *God* that sitteth on the Throne, and to the *Lamb*, for ever and ever. *Rev.* 5. 9.—13. and *Chap.* 19. 1.—6.

And as it is a Grief to my Spirit, to hear any thing preached, published, or spoken to the dishonour of *Christ*, my *Lord*. Either of *God*, as Exclusive of the *Son*; or of *Christ*, a Creature; not *Jehovah*.

So

An APPENDIX. III.

So it is a Joy to my Heart, to hear the Name, and Person of Christ exalted, as *Jehovah*, the Second Person in the holy Trinity. And of Christ Crucified, the Wisdom of God, and the Power of God; the Subject of Grace, and the Object of Worship.

Note, that as the Name *Jehovah*, is in the singular Number, and is a Name of Essence.

And the Name *ÆLOHIM*, is in the Plural Number, Comprehending the Trinity of Persons, in that One Essence.

So the Name, the WORD, is exprest by two Words in the Original, [AMAR] and [Dabar] the first of these is an Essential Official Word, and given to Christ as such in the holy Scripture.

And the word [Dabar] doth signifie the declarative Word of Christ, the holy Scripture, and is so used.

And the Name Son, [Heb Ben] is a Personal, Official, and Medatorial Name of Christ.

And the Name Jesus or Josuah is as Medatorial, Official, Name of Christ, the Saviour, as King, and Priest. Zech. 6. 11. --- 13.

And the Name Christ, or Anointed, is a Spiritual, and Official Name of Christ. Setting forth the fullness of the Spirit, or the fullness of the God-head Bodily, with which Christ the Son is Anointed, by God the Father, to all his Medatorial Offices, as King, Priest, and Prophet. And all his other Names, and Attributes, too many here to mention.

Note, Further, that the great Extreams, many do run into in Matters of Religion, has been one Cause of the great Confusion, that is in the World at this day.

For as some on the one Side, make Christ a Creature, a created God, before the World, and so deny his Essential Divinity.

So others on the other hand say, Christ the Son, had no being before he was Born of the Virgin Mary; and then was a Creature, a God by Office, not by Nature, both these are Unitarians, and oppose the Trinity of Persons, in One *Jehovah*.

And it is matter of trouble to Me, that some who plead for the Doctrine of the Trinity, own the Son to be

IV. *An APPENDIX.*

be God, yet say that *Jesus Christ* as Mediator, was a *Creature*, Created or Born before the *Fall*. Others after the *Fall*, on the first Sixth day.

And Others say, *Jesus Christ* was not before he was Born of the *Virgin Mary*. Though he was God before, yet he was not *Jesus Christ*, under the Old Testament.

The Mournful Consideration of these things, so much *Controverted*, and so little *Believed*, has been the Occasion of these few lines. And if God will incline the Hearts of those that are better able, to do it better, and thereby mend what I have done amiss, for a mutual Edification, is my desire and Prayer.

And Lastly, As a Corrective to this Book, wherein I may be short.

N. B. That by *Image*, or *Body*, ascribed to God in the holy *Scripture*, and herein mentioned. (1.) I do not understand, nor intend, that God has a *Material Body*, and *Image*, as Men have. But (2.) By *Image*, and *Body*, ascribed to God, or God the Son, who is God; I understand and intend, that God is a *Real, Spiritual, living Substance*, or *Existence*; and *Personall Substance*. In contradistinction to a *Shadow*, *Picture*, or *Image*, that is not a *Substance* or *Being*.

And that *Jesus Christ*, the Son of God, was and is *Jehovah*, the Second Person in the holy *Trinity*, both before and after his *Incarnation*. And that his being God Man, and Mediator, doth not *Lessen*, or *Deminish*, his *Essential, Divinity*, and *Glorious Body*, which no Carnal Man can see and live, *Exo. 33. 20.* Blessed are the pure in heart: for they shall see God. *Mat. 5. 20.*

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FINIS.



